Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

15de aargang. **Winnipeg, Manitoba, Andet Nr. i Februar 1939** **Nr. 4**

Hvad er det at Tro?

Dersom vi bekjender vore synder, er han trofast og retfærdig, saa han forlater os syndene. 1 Joh. 1, 9.

Saavit jeg ser er det karakterestisk for vor tid, at det er saa mange søkende sjæle, som har overgit sig redelig til Gud, men som endnu ikke har vishet. Mange anser dette som et svakhetstegn. Men det kan ikke jeg se saa. Vi kommer fra en tid, som i en nesten utrolig grad hadde glemt Guds majestæt. Ogsaa vi kristne gjorde os skyldige i dette. Gud blev efterhaanden saa liten og lett forstaaelig. Det med Gud og kristendom var saa letvint som fot i hose. Troen blev et lite enkelt regnestykke: "Bare tro og regne, bare tro og regne!" Under disse forhold blev det mange troende som kjendte lite til syndens alvor og frygten for Gud. Avstanden mellem Gud og synderen holdt paa at forsvinde. Den frygt og bæven, som Paulus taler om, Fel. 2, 12, var man ikke bare ukjendt med, men ansaa den endog som lovtrældem. Nu holder Gud i sin naade paa og hjælpe os over i en ny tid. Han har underminert de skraasikre og letvinte i vort Gudsforhold. Vi begynder og kjende vor avstand fra Gud. De mange redelige men uvisse sjæler i vor tid er for mig et vidnesbyrd om, at Gud igjen har faat tale om synd, saa sjælene hører og forstaar ham. Foreløbig synes det, som han maa lægge vegten herpaa synden, for at vi igjen skal faa bruk for naaden, ikke bare tale om naaden. Med disse ord vil jeg ingenlunde ha sagt, at det i og for sig er noget ønskverdig, at nogle blir gaaende uten vishet og fred. Jeg har kun villet antyde, at det er et træk i vor tids ansigt, som ikke skal gjøre os mismodige, men heller gi os haap. Jeg regner med at der mellem mine læsere er mange av disse søkende sjæler, jeg her har skildret. Og efter at jeg har talt lit om eder, glæder jeg mig til at si et lite ord til eder. Først vil jeg da si lit om troen, ti det er den de har misforstaat. I mener at de ikke kan tro, og dette anser i som grunden til eders uvishet og ufred. Men der ser i feil. I har allerede troen, saasandt i redelig bekjender eders synder for Gud. Det staar jo klart i vor tekst idag. Læs det nu om igjen, saa skal du se. Derfor sa de gamle Haugeanere: "At tro er at komme til Kristus med sine synder. Ja den som bekjender sin synd for Gud hver dag, han er en troende, uansett om han har vishet eller ikke. Dette er ikke menneskers tanker, men skriftens klare ord: "Dersom vi bekjender vore synder, er han trofast og retfærdig, at han forlater os syndene." O. Hallesby i Fattig og Rik. Indsendt ved N. F.

Dersom Gud ikke opholder os saa er det snart ute med os.

Vi ere jo slet intet med alle vore gaver, hvor store de end kunde være, naar Gud ikke stedse holder sin haand over os; da er vor visdom, vore kunster, slet intet. Selv den høieste Erkjendelse og den bedste Theologi hjælper intet, naar anfegtelsens time kommer. Da kan nettop det sprog, som vi skulde trøste os med, bli borte, og derimot Trudselsord i utallige hobe bli stillet os for øinene. Derfor skal ingen berømme sig av sin retfærdighet, visdom eller andre gaver, og ikke prunke med dem, men ydmyge sig og bede med Apostelene! "Ak kjære Herre! styrk og formeer du os i Troen!" (Luthers Bordtaler.) — N. F.

I daglig omvendelse at leve bare av Guds ord, fornegte sin egen vilje, øve kjærlighet for hans skyld med glæde trods kjødets modstand, altid døde egenviljen og taalmodig følge Herren med korset paa — dette er den trange vei som faa finder. (Biskop Laache.) — N. F.

Ps. 116: 12.

"Hvormed skal jeg gjengjælde Herren alle hans velgjerninger imot mig?"

Har blit bedt om at skrive litt i Hyrden. Saa vil jeg ved Guds hjælp silitt om hvad har ligget mig paa hjerte i mange aar, nemlig hvorledes vi, som kvinder, forsømmer Guds gjerning i Canada.

Vi bekjender i den anden artikel at "vi er ikke gjenløst med sølv eller guld, men med Kristi dyrebare blod og hans ubillige og uskyldige død." Hvis vi av hjertet tror det hvorledes kan vi da la hans arbeide lide iblandt os? Vet du ikke at troen uten gjerniger er unyttig. Jak. 2, 20.

"Har vi ikke gjort store ting?" sier du — Ja det kommer an paa hvor vi sætter maalet. Hvis vi sætter det der hvor Gud sætter det, saa tror jeg vi kommer svært tilkort.

"Bringer hele tienden ind i forraadshuset forat der maa være føde i mit hus, og prøver mig dog herved, sier Herren Hærskarernes Gud, om jeg ikke vil oplate himlens sluser for eder og uttømme velsignelser over eder mere end nok." Mal. 3, 10. Dette er hvad Gud kræver av os. "Nei dette bud var til Jødene." sier du kanske. Men hvor staar det i det nye testamente at vi *ikke* skal gi tiende? Abraham gav Melkisedek tiende av alt. 1 Mos. 14, 20 og det var længe *før* Moses fik loven paa Sinai. Vi som har faaet mere oplysning om frelsen og faar tro os frelst fra synd, død og Satans rike, vi skulde ikke bare gi tiende men ogsaa den hellige gave. Mal. 3, 8.

Vi bedrager Gud om vi ikke gir ham hvad hans er. "Mig hører sølvet, og mig hører guldet til, sier Herren Hærskarernes Gud." Hag. 2, 8.

Vi undskylder os med at vi ikke har noget at gi. Gud fordrer ikke at vi skal gi det vi ikke har, men han fordrer at vi gir Ham *først*. Enken i Sarepta hadde ikke meget at gi av hun heller men Elias sa til hende, "Lav bare *først* mig en liten kake." Hun gjorde det og vi som kjender historien vet at hun og hendes søn fik nok. Læs 1 Kong. 17, 8—16.

Paulus sier at vi skal paa den første dag i uken lægge tilside det som vi hadde lykke til. Om vi gjør det, vil Gud sørge for at vi faar hvad vi behøver. Herren elsker en glad giver, og Herrens velsignelse gjør rik. Sal. Ords. 10, 22.

"Prøver mig derved om jeg ikke vil oplate himmelens sluser for eder." Han sier ogsaa "Den som karrig saar skal karrig høste", Kor. 9, 6. "Der er den, som strør ut og faar endnu mere; og der er den, som holder tilbake mere end ret er, og det blir dog kun til fattigdom." Sal. Ords. 11, 24.

Det er med bedrøvelse jeg ser gradestokken for budgettet i vore kirkeblade. Det er saa lite dem ber vort distrikt om og dog skuffer vi dem. Vi undskylder os med, at det er mændene som har pengene, og vi har ikke noget — Saa *bed* Gud om penge til at gi bort. — Jeg har blit bønhørt mange gange paa det punkt. Det første vi var i Alberta var det ofte vi ikke hadde penger i huset. Vi hadde en missions-forening som møtte hver 4de Søndag og da gav vi kollekt til missionen. — Det var saa ondt ikke at ha noget at gi, men naar jeg bad til Gud blev jeg aldrig skuffet. Sommetider kom der en nabo og kjøpte nogle pund smør, eller kom nogle reisende og kjøpte et maaltid mat. "Vei har han allesteder paa midler ingen trang." Det tør være at Gud minder dig om ting du kunde være foruten om du elsket ham *over alle ting;* ja, det er hvad han fordrer av os i det første bud; og det ønsker alle igjenfødte og glade kristne at gjøre.

Dersom alle *troende* adlød Gud i at gi tienden blev det ikke mangel hverken paa midler eller arbeidere. La os samle vore skatte i himmelen hvor møl og rust ikke fortærer, og hvor tyven ikke bryter ind og stjæler. Matt. 6, 19—20.

—Mrs. B. J. Stolee.

Preeceville, Sask.

Feb. 6te 1939.
BRAUMS otti-aaringer.

Vi fik være med at feire Mrs. Braums otti-aars fødselsdag. Mr. Braum er over 84 aar. Her om dagen var en del venner sammen for at ønske Mrs. Braum til lykke med dagen. Mr. og Mrs. Braum er svigerforeldre til avdøde past. H. O. Grønlid.

Disse gamle venner er elsket av alle som kjender dem. De er aandsfriske og forholdsvis legemsfrisk. Børnene og børnebørn ser indom til dem saatsi hver dag. Lever de til høsten saa feirer de diamant bryllup. Det var dobbeltbryllup da de blev gift, og begge par lever endnu. Noget enestaaende.

Herren velsigne disse gamle venner.

—G. J. Ostrem.

For ikke længe siden fik undertegnede behageligt besøk av en klasse kammerat nemlig (Sakaritus) pastor O. J. Marken, Swift Current, Sask. Han kunde bare stanse en kort tid da han fulgte Hr. og Fru Krislock til byen hvor Hr. Krislock skulde se øienlage. Visiten blev saaledes bare saa at si over kaffikoppen. Jeg fulgte med Marken ned i byen forant hilse paa de to gamle venner. De er begge nok saa raske og især Fru Krislock er kvik og skulde rundt i byen at se sig om deriblandt "CJRM broadcasting station" sa hun. Om de skulde "Broadcasta" den dag det spurgte jeg ikke om. Hr. Krislock staar heller ikke tilbake, utenom at synet slaar feil, saa er han rask og frisk i aand og sind. Kom til at spørge om hans forbokstaver i navnet og saa svarte han kvikt med et lunt smil: "Member of Parliament" Krislock — (M. P. Krislock). De gamle var nok saa kry over at fortælle de var blit besteforældre igjen nylig idet at deres datter Fru Aslackson, Pennant, Sask., hadde faat en datter. (den yngste i famelien er 8 aar.) Gratulation til Hr. Og Fru Aslackson. Hr. og Fru Krislock var med og stiftet Trefoldighet menighet ved Pennant. Tak for besøket og haaper Hr. Krislock maa faa hjælp for sine oine.

—Urness.

Overført i Aanden til Dødsriket.

(fortsættes fra forrige nr.)

Saa læser vi i Sal. Ordsp. 15, 11. Dødsriget og Afgrunden ligger aabne indfor Herrens Øine. hvor meget mere Menneskenes Hjerter. Den forstandige vandrer den Vei som gaar apad til Livet for at undgaa Dødsriget P.s. 9; 17. Som Tørke og varme bortlager Sne vand. saaledes sluger Dødsriget Syndere — Yob 24. 19. Videre læser vi i Judas brev 7.de Vers. Der staar am Sodoma og Gomora og stæderne der runt: Denne store Folkemasse. det som de igjennemgik. er et Eksempel paa en evig Ildstraf. Saa læser vi videre om at den rige Mand apløflede sine Øine. og da var ham i Dødsriget Luk. 16. — 23. Dette er nok. af Guds ord til at bevise at de fortabte gaar ned i Dødsriget, og er i forvaring indtil Dommens dag. Nu dersom nogen ikke vil tro hvad jeg siger, maa tro hvad som staar i Guds sande Ord.

Det handte en Nat at jeg kjente en Haand lagdes paa mit Bryst. Jeg vaagnede op og var virkelig vaagen, Da saa jeg en Mand staaende ved min Seng: han saa paa mig saa kjærligheds — fuldt: han var klædt i glinsende hvidt. Han sagde: Jeg er kommen for at bringe din Aand med mig til Dødsriget! Saa førte denne hvid klædte Mand mig med sig. vi for nedad og kom til en meget bred Vei der gik han fremad til en Store port: den var helt sort. Det saa trist ud. Den hvide Mand havde et Bette omkring sig hvor i der hang Nøgler. saa tog han en Nøgel og aabnede ap den store Post, og vi gik ind, og siden stængte han Porten. Jeg fik ligesom en Bank at sætte mig ned paa. Saa syntes jeg at være alene. Jeg saa mig omkring det saa saa trise ud, Ord kan ei forklare hvorledes det kjendtes. ja skrækindjagende. Da fik jeg se en stor skare af Mandspersoner: de sad alle ned. de var alle mørke og angstfulde. med sine Øine i gjenlukkede sukkende med en saadan dyb sorg. Angst var i deres hjerter. Jeg saa ogsaa ved siden af store hylder, der var fulde med Flasker det syntes som det skulde være Brændevin i dem. Saasnart jeg saa paa denne skrækslagne skare og den Tristhed som raadede. blev jeg ligesom rad. ja forskrækket. Da fik jeg se den hvite mand sidde ved min side. Han sa: "Vær ikke ræd! de mænd du her ser er aander, de kan ikke gjøre dig noget." Jeg saa paa dem igjen og igjenkjendte nogen. Iblandt dem igjenkjendte jeg en mand jeg hadde vart med i Norge for en lang tid tilbake, en forfalden dranker, ja en av de værste; en som sloges og var grum. Den hvite mand sa: "Gaa over og tal med denne mand som de har vært tilsammen med." Jeg var da ikke mere ræd, jeg gik over og kaldte ham ved navn. Han aapnede da sine øine og saa paa mig. Han blev glad og sa: "Er det du Axel?" Han brukte altid at kalde mig Axel, mit første navn naar vi var sammen, saa gjorde han ogsaa nu. Vi tok hverandres hænder, jeg spurgte ham: hvorledes har du det nu? Har du det ondt her? Saaledes talte jeg til ham. Han sa: "Axel, jeg døde i den tilstand som du vet jeg var i da jeg og du var sammen! Jeg er her i Dødsriket. Fortapt og i forvaring" — Et eksempel paa en evig ild, ventende paa Dommens Dag. "Jeg levede mit liv i synden; ti jeg elskede ikke Jesus, jeg elskede brændevin, og nu faar jeg ildvand at drikke, som er i disse flasker. O om jeg hadde havt en tid saa jeg kunde have levet om mit liv paa Jorden! Jeg vilde da ha levet for Jesus; men forsent, jeg hadde min tid!" Saa spurgte han mig: "Hvorledes har du det Axel?" Jeg svarede: Pris ske Gud! jeg er frelst. Jesus har forlatog bortaget al min synd, jeg har mit navn skrevet i Livets Bok. Da han hørte dette brast han i graad, ja skrek. Jeg begyndte at græde; jeg ønskede, om jeg kunde faat gjort noget for ham, men nu var det forsent. Det menes at vi hjælper syndere til Jesus medens de lever. Det betyder, at vi som er Guds Børn, skal ikke leve for os selv; men skal være Jesu tro medarbeidere i at advare de som gaar paa syndens vei, og ikke bare tænke paa det jordiske, men gjøre noget for at ridde sjæle. Jesus var villig til at lide indtil døden, ja Korsets Død — for at frelse alle ifra at gaa til denne mørke plads. Hvad gjør du broder og søster, forat hjælpe den fortapte? Det kommer en Dag, som kaldes Regnskapsdag, en Bok har Gud, som han nedskriver dine gjerninger.

Efter at jeg hadde talt med ham fik jeg ta min plads og sætte mig ned. Da saa jeg i en anden retning, saa langt at det ingen ende var, en række med runde bord, som var fuldsatte med kvinder og mænd. De hadde sine hoveder bøiede ned til bordet med begge hænder for sine ansigter. Dette var et sørgeligt syn. Da reiste sig en kvinde op ved et bord. Hun opløftede begge sine hænder, græd og skrek med et jammerraap, som var uhyggeligt at høre paa, da opløftede ogsaa de andre sine hænder overalt og saa paa kvinden, saa reiste de sig op og begyndte at græde og skrike. Ja det var et raap og en jammer som var haard at høre paa, det var forskrækkeligt. Siden satte de sig alle ned, med sine ansigter nedadvendt imot bordet. Saaledes sad de en liden stund. Siden stod en anden op ved et andet bord som begyndte at græde og skrike da løftede alle sine hænder og saa paa den som stod og skrek, saa istemte de alle i at skrike. Saaledes drev de paa og satte sig ned en stund, siden stod de op og græd og skrek. De syntes ikke at ha nogen ro. Naar jeg saa alle disse folk samt den graat og jammer, som jeg hørte, kunde jeg ikke staa længere. Jeg skrek til dem: hvad fattes eder, som græder og skriker saa og ikke synes at ha nogen ro! Da stod den kvinde op som først stod op, vendte sig til mig saa paa mig med grædende ansigt og sa: "Jeg skal fortælle dig hvorfor jeg ikke har nogen ro, eller hvile, men bare græder. Jeg skulde være en av dem som skulde tilhøre Jesus; jeg trodde at jeg hadde det vel stellet og var ikke i nogen fare for min sjæl; men jeg fandt ut naar jeg døde, at jeg hadde regnet feil; jeg hadde ingen Jesus, som møtte mig forat føre mig til det sted hvor de frelste var, jeg tænkte at være bra nok som jeg var; men jeg gik min egen vei og ikke Guds veie. Advarsel vilde jeg ikke ta, og nu sidder jeg her iblandt disse ugjerningsmænd iblandt de fortapte! O at jeg kunde faa gaa tilbake og leve livet over. Jeg vilde da gaa den vei som Jesus lærte, men forsent!" Saa kom en hel skare og sa: "Det er paa samme sæt med os!" Siden stod en anden op og sa: "Jeg skal si dig hvorfor jeg er her og skrek og jamret sig. Jeg trodde da jeg levede, at det var ret at bli frelst og viste, at dersom jeg døde og ikke hadde faat mine synders forlatelse, at jeg gik fortapt; men jeg tænkte det hastet ikke, jeg skal nok bli frelst inden jeg dør! Men saa kom døden saa hastigt paa mig, og blev ikke tid at faa min sak klar med Jesus. Nu er jeg fortapt." Saa kom der en skare frem og sa: "Saaledes var det ogsaa med os, medens vi levede." Siden steg der op en anden og sa: "Jeg skal si dig, hvorfor jeg er her, og jamrer og ingen ro har. Da jeg levede forngtede jeg Jesus, jeg vilde ikke tro paa, at det fandtes nogen Gud! jeg fornegtet alt; men da jeg døde, saa fandt jeg at der var — fortapelse for dem som ikke vilde motta Jesus som sin frelser. Jeg er evigt for-

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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2234 McIntyre St., Regina, Sask.

Published semi-monthly. Subscription price: One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to
Mr. Josef Haave,
Naicam, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

Fornyelse. I dette nummer er det en stor glæde at trykke en navnfortegnelse over dem som har fornyet sin subskription paa Hyrden. Vil be alle, som staar til rest, at sende det ind til Hr. Josef Haave straks. Med det samme du sender din egen saa send ind en ny subskription. Der er vel en eller anden i dit nabolag som ikke holder bladet. Tal til dem om bladet og faa dem til at abonnere,— derved gjør du en missions gjerning.

Møternes tid. Snart vil der bli møter av forskillig art som samtale, kreds Bible Camp osv. Vil altid være til tjeneste og faa disse bekjendtgjort i Hyrden i god tid før de holdes. De bør dog være kortfattet. —U.

tapt! Er her i forvaring saasom et eksempel paa en evig ild."

Saa kom en skare frem og sa: "Saaledes var det med os medens vi levede!" Siden kom der frem en skare av mandspersoner. De kom frem ifra et andet sted, som var mørkere og mere dysten end der hvor de andre var. De kom vandrende i geled, fire og fire om side saa det dannede en lang række. Alle var klædte likt, i lange sorte frakker, saa som prestene er klædte. Hvem disse var vet jeg ikke. De sa ikke meget. De alle bøiede sine hoveder frem for mig. Saa sa de "det er med os som med de andre, vi er feilberegnende og er fortapt."

Efter at jeg hadde seet og hørt alt, saa jeg den hvite mand ved min side, han sa: "Nu har du vært med mig i Dødsriket; nu har du hørt og seet den sorg, graat og jammer som er her, for de er fortapte og venter paa Dommens Da! Nu skal du forkynde for alle saa mange du kan hvorledes det gaar for dem som ikke hører Jesus til og ei vil vandre hans vei." Siden tok han mig paa sine arme aapnede porten; vi gik ut og op og min aand blev ført tilbake igjen til sit sted.

Da jeg hadde kommet tilbake igjen efter denne reise, vakte jeg op min hustru og sa til hende i dyp graat: "Jeg har vært i Dødsriket!" Jeg graat hele den natten og bad Gud at hjælpe mig at gjøre, saasom jeg blev befalet, advare saa mange jeg kunde. Dette jammerraap lød i mine øren for omtrint 2 aar derefter, saa at jeg ofte begyndte og græde og bad: Herre tag dette raap ifra mine øren; ti det hørtes saa forskrækkeligt at høre paa denne jammer altid.

Dette er advarsel for dig som ikke hører Jesus til; snart kunde det være den sidste dag paa jorden. Sät saken frem for dig og spørg dig selv, hvor skal jeg havne efter døden? Ti for at du ikke skal komme til denne plads, saa er det ikkum en vei som frelser dig, og det er at fly til Jesus — han vil forlate dig al din synd. Jesus døde for de fortapte. Det er bare en og samme vei for at kunne bli frelst: vi maa se at vi er syndere og bekjende vore synder da forlater han os, og vi faar da det evige livet i Jesus, og vort navn skrevet i Livets Bok. Nogle ord vil jeg si til dig, som tror dig at være paa Jesu vei: vær ærlig imot dig selv, ransak skriften og se efter hvad Jesus sier! Vi har bare en Lære — det findes mange lærere paa jorden, men min Bibel beviser bare en Lære, og dette er "Kristi Lære." De andre er Lære som mennesker har opgjort, eftersom de vilde ha dem. For at ikke bli bedragen, saa maa du forbli i Kristi Lære. Ti det staar: "Hver og en som avviger og ikke forbliver i Kristi "Lære," han har ikke Gud; men den som blir i Læren han har baade Faderen og Sønnen, — 2 Joh. 9. Saa vær sikker paa, at du er paa den rette vei; ti Bibelen viser dig klart den vei du skal gaa. La ei nogen bedrage dig. Læs Bibelen for dig selv. Værer rede; ti tidens tegn viser, at Jesus kommer snart. Brødre og søstre i Herren; vaak og bed! Reisen bærer snart hjem til Jesus!

—Indsendt av *D. L. Larsen*,
Larsen Lake, Norbury, Sask.

Book Mission Report for 1938.

(Denne mission er av saa stor betydning at en del av reporten trykkes herved, om end paa engelsk, slik jeg fik den. — Red.)

To the Board of Lutheran Book Mission:

In submitting this report for 1938 I shall endeavor to make it as brief and informative as possible.

The most important factor to be mentioned is that in the latter part of the year we received a substantial gift from one individual, which enabled us to refill some of our many empty shelves. It will be remembered that in 1936 an old friend of the Book Mission promised us a personal donation of $1000.00, of which $700.00 had been paid us through Dr. Shurson. Last year we received the balance of $300.00. But the old friend's interest for our work went further. When making a visit to Minneapolis last fall, he donated another gift of $500.00, which was paid immediately. Your executive secretary has tried to express our gratitude to this faithful supporter as heartily as possible. In February we received through Dr. Shurson $215.00, the balance of a bequest by Anton H. Swarstad of Grand Forks, N. D., which gift totaled $500.00.

In this way over $1,000.00 came into our treasury as an extra income besides the regular donations coming through the mail.

In 1937 we could print only 30,000 copies of booklets, besides our Jubilee Edition which was printed in 10,000 copies. But now in 1938 we have been able to re-print 17 different booklets in 5,000 copies each, making a total of 85,000 copies. At the present time we are in a better position in regard to rupply of literature than we have been for some time.

*

The Book Mission is publishing Booklets and Tracts. In regard to tracts we had a good supply at the beginning of 1938 as we had 310,000 copies printed in 1937. Last year we printed only 135,000 copies of 38 different tracts.

The tracts, this small insignificant messenger, seems to be more and more valued among us. Many pastors appreciate Tracts dealing with some doctrinal or social questions, and tracts with straight spiritual and awakening contents are always in demand. Packages containing about 1000 copies or more have been sent to different pastors and to one address over 1000. For workers in city missions and reformatories the tract is an indispensable impliment. — Down in Georgia we have an U. S. Army Chaplain, a Lutheran, whom we hardly can supply with all the tracts he wants from us. Upon request by Rev. Refus W. Ringe, Tract Secretary of the Synod of Ohio, of the United Lutheran Church, 16,380 tracts have been sent, divided on 48 addresses, nearly all of them being pastors. Rev. Ringe has sent contributions from his Tract Fund, and will pay at least the printing cost of the literature requested by him.

*

The following figures will serve as information about my work.

46,550 Booklets have been sent and 156,-300 Tracts. This literature went out to 1,636 different addresses. More could have been sent if we had had better supplies in our shelves at the beginning of the year.

Letters written 1,834. About 58 short write-ups have been sent to different papers.

Yours in His service,
—*Olaf Guldseth*,
Executive Secretary.

Subscriptions Received

Nov. 22. — Jan. 28.

Theo. Natland, Martin Nelson, N. J. Olsen, Rev. A. Tveit, Mrs. Sam Sampson, Mrs. A. O. Smith, Mrs. Ole Nelson, John Myrtroen, Mrs. Edw. Evenson, K. Torgerson, Mrs. A. L. Wodahl, D. L. Larsen, Anton Morken, Otto Melsness, Oliver Hanson, Ole Skaret, A. J. Bergum, P. A. Hagen, Clarence Branvald, Rev. S. Wessel, Andrew Swan, L. Hendrickson, Arnold Heistad, Ole Heistad, Mrs. Ben Thorsheim, Anna Heistad, Vida Heistad, Rachel Thvedt, Samuel Thvedt, Ingvald Thvedt, Kleng Djuff, Mrs. R. H. Aune, P. O. Pederson, Mrs. Hans Lynnes, Mrs. Edwin Vimen, Tom Torgerson, Rev. T. J. Langley, Ingeborg Haugen, John Bardal, Mrs. Adolph Pederson, Rev. K. Bergsagel, Chris Moe, Rev. C. G. Tjomsland, Mrs. John Guttormson, Mrs. G. Sorflaten, Rev. J. O. Dahle, Mrs. Anna Dale, Rev. J. T. Dahle, John E. Moolin, Peder Olde, Wm. Cornelson, Mrs. Oline Mossing, Mrs. Harold Sunstad, Mrs. Nels Husum, Mrs. Jacob Aadland, A. E. Thorson, Gust Johnson, Knut Torgerson, Peter Aadland, S. C. Olson, John Honerud, Anton Carlson, Andrew Asbjornhus, Mrs. R. Finden, Mrs. A. Hovdebo, Hans Wiste, Mrs. J. A. Rollefson, Mrs. Bertha Moen, Mrs. E. O. Elton, Andrew Sandness, Mrs. A. Steen, Carl Roed, Ole Haave, Rev. C. L. Jothen, Mike Johnson, Mrs. C. Olderness, Peter Stolee, Mrs. H. O. Gronlid, Iver Olson, Martin Masters, Mrs. C. O. Nelson, Olaf Massing, Lars Roen, Mrs. J. E. Gysler, Mrs. Carl Berg, Mrs. T. E. Gyder, Rev. A. K. Odland, John A. Hegge, Mrs. Annie Saum, Jens Bruce, Mrs. C. Myhre, Olga Lee, Mrs. Anna Tepeth, Mrs. Elias Eide, H. L. Egland, Mrs. Malene Hjelle, Gullick Olson, Mrs. G. Lauen, Nils Folkvord, Mrs. L. E. Haave, Leo Hamm, Mrs. P. Torken, Martin Erickson, Rev. H. T. Egedahl, Mrs. Halvor Hanto, Mrs. A. H. Hanson, Martin Flaata, H. H. Pederson, O. H. Pederson, Mrs. O. Grimstad, Sigurd Holth, O. T. Dahl, Mrs. Satre, Thor Lee, Elev Verpy, Carl Hansen Sr., M. B. Gullickson, A. J. Flotre, A. O. Flotre, Mrs. C. J. Vikse, Mrs. A. Gronnestad, Mrs. M. I. Berg, Mrs. R. N. Bedford, Mrs. O. G. Hagen, T. E. Anderson, Lawrence Olson, Mrs. Lena Hagen, Mrs. O. Steffensen, Mrs. J. W. Vold, Oscar Sorestad, Mrs. Ole Sorestad, Mrs. T. T. Nelson, Andrew Solberg. — Memorial Wreath: In memory of Eleanor Nelson from Erma and Lillian Guttormson to Hyrden.

—*Josef Haave.*

En appell til kirken og foreningene om aa sette norsken i høisetet.

Av Simon Oyen, Calgary, Alta.

Saa er da julen over med all sin travelhet og sin glæde, det gamle aar ebber ogsaa ut og vi er allerede rullet inn i et nytt aar med sine haap og sine glæder og sine savn. Er livet slik det er ingen middelvei? Ja, slik er menneskelivet fra vuggen til graven.

Julen i Calgary kom som vanlig og omtrent med samme program som før. I den norske kirke var det høimesse juledags morgen paa engelsk ved pastor Saugen og paa norsk om kvelden.

Torsdag 27. desember hadde søndagsskolen sin juletrefest med noksaa bra tilslutning og barna var som vanlig fyllt av glede og forventning. Og de blev ikke skuffet.

Og tirsdag den 29. desember hadde den norske ungdomsforening juletrefest i kirken hvor alt gikk for sig paa norsk vis. Slemt var det at den sterke kulden som nettop satte inn i julehelgen skremte en del bort. Men tross det frøs ikke den norske stemningen. Det blev dannet dobbelt ring rundt juletreet og de norske sanger løt som aldri før. Denne gang var vi ogsaa saa heldig aa ha Ted Momb fra Oyen med oss og hans violin. Basementet hadde gjennemgaatt en grundig oppussing før jul. Det var blitt malt fra gulv til tak, nye lamper var satt inn.

(Fortsættes)

Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.
2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)
3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.
4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.
5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon. Jan. 29th. 11:00 A. M. (Norwegian L. Church.)

February 12. 11:00 A. M. (German L. Church.)

March 12. 11:00 A. M. (Lutheran College.)

April 16. 11:00 A. M. (Swedish L. Church.)

May 21. 11:00 A. M. (Swedish L. Church.)

Iune 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFYR. Bismark, N.D. (550K)

—*B. O. Lokensgaard.*

The Lutheran Hour of the Norwegian Lutheran Church in Alberta will be heard in another series of regular broadcasts over station CFRN, Edmonton, beginning October 2nd, 1938. The schedule will be the same as that of last year, namely, Norwegian services on the first and the third Sundays of each month, and English on the second, each service to be broadcast at 5:30 — 6:00 p.m. On every fourth Sunday a similar broadcast will be heard in the German language, but this has no connection with the above.

Considerable interest was manifested in our radio efforts last year. We trust that we may count on just as generous support during the coming season. Contributions may be addressed to Mr. C. Holmberg, c/o FCRN, Edmonton.

—*C. S. Lystig, Mgr.*

(Please advise of any changes or other stations to be added. — Ed.)

Bekjendtgjørelse.

Prince Albert kreds Missionsforening er indbudt til at holde møte i Saron Mghd. Hagen, Sask. fra 24de til 26de mars.

Tekst for samtalen blir første Joh. brev 1ste Kap. Der blir fire dage mellem møtet i Bagley og møtet i Saron. Den tid vil bli benyttet her ved Birch Hills. Velkommen til disse møter. S. Fengstad. D. L. Melby.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in February 1939

TO THE PASTORS AND CONGREGATIONS OF THE CANADA DISTRICT.

The annual meeting of the Canada District N.L.C.A. will take place June 28 to July 2, at Edmonton. It will open at 10 A.M., June 28, with divine services with communion. We have in prospect a very good program. Dr. J. A. Aasgaard, Dr. J. C. K. Preuss, Missionary Andrew Burgess, and others will contribute.

Two important matters will come before the convention: The first will be the election of two professors for our Canadian seminary. The second is the question, What shall be done with Outlook College? The dicision about Outlook College made by the last district convention was not carried out. The disttressing financial condition prevailing over a large part of our district prevented that. If we cannot maintain a college at Outlook, shall we try to establish a Bible School there, as some have suggested; or shall we use the property for a charitable institution? The members of the district are asked to give earnest consideration to these matters and to pray for divine guidance.

The secretary of our Board of Foreign Missions have promised us a missionary for our spring circuit meetings. The officers of the circuits are asked to determine soon the aproximate time preferred and the place for these meetings, and to send this information to me. Then we shall try to co-ordinate them in such a way that it may be possible for the missionary to come around to all.

Yours in the Lord,

IVER IVERSEN.

Saskatoon, Sask., Jan. 13, 1939.

"They Could Not Believe."

Text: John 12:35-43.

Our text offers us the privilege of writing a meditation dealing with the admonition to believe and walk in the light of the Lord Jesus. Obviously, such a meditation is always in place. But our text contains more, it contains in fact a real problem which the writer cannot face except in great humility. The problem is tied up to the statement.

"They Could Not Believe"

"They could not believe." Just four words. Yet they sum up the awful tragedy of lost souls heading for eternal condemnation. There is something so ominous about the finality of the "could not" that we involuntarily look for an exceptional reason. And sure enough, our text has it; but what a reason! Who can calmly and complacently read that **God** had "binded their eyes," and "hardened their heart"? On the other hand, who dares to say that Jesus was lacking in earnestness and sincerity when He addressed the people, now for the last time? Indeed, it was as one about to die that He directed these closing words of warning to "His own.' It is well to keep that fact in mind, for it adds greatly to the significance of His utterances.

In the verses preceding our text we find Jesus "signifying by what manner of death he should die." With troubled soul He was tempted to pray, "Father, save me from this hour." But in complete harmony with the cause for which He came into this world, and in perfect submission to the Father's will, He prays instead, "Father, glorify Thy name." The answer is immediately at hand, in the audible voice from heaven. The multitude, however, readily disposed even of this marvelous miracle simply by saying that it had thundered. Neither the Savior's admonitions, nor the voice from heaven made any impression upon the "chosen people." And the reason? "They could not believe."

And Jesus "departed and hid Himself from them," as a token of judgment upon these people for whom nothing could be done, seeing they **could** not believe. As He withdraws from the sacred precincts of the Temple, He solemnly remarks to His disciples, "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:1-2). A little later, seated on the Mt. of Olives, He delivers to His awestricken disciples His great address concerning the coming judgment upon the city before them, as well as upon the world at large. No, Jesus was not lacking either in sincerity or in earnestness when He invited His hearers to believe on the light while it was still with them, that they might become "sons of light."

"But though He had done so many signs before them, yet they believed not on him." Three years of public ministry reaching from one end of the country to the other was at an end, a ministry absolutely unique, accompanied as it had been with a never-ending chain of miracles and works of power bearing abundant testimony of the supernatural character of Jesus. But those who sat in Moses' seat accused Him of casting out devils by Beelsebub, the prince of the devils. (Matt. 12:24.) "He came unto His own, and they that were His own received Him not." John 1:11.

Had God made a mistake in His calculations? Was His plan broken, His purpose spoiled, His wisdom put to shame by the very people whom He Himself had chosen? That such was not the case is made very clear by our text which informs us that the attitude on the part of the people had to be what it was in order that Scripture might be fulfilled. Centuries before, the great prophet Isaiah was granted a vision of the Lord in His three-fold holiness. In the spirit he saw the coming Messiah in His glory. He saw the King, Jehovah of hosts. But in the resplendent glory emanating from the throne which even the holy seraphim were unable to behold with uncovered faces, Isaiah saw more. He saw his own sins and unworthiness, and he saw his people as "a people of unclean lips." And terrified he moans, "Woe is me! for I am undone!" Immediately he receives the absolution of his own personal sins, only to be charged with a commission which fills him with dismay: "Go, and tell this people (note, "this" not "My" people), Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed." In other words, Isaiah was commissioned to declare the judgment of hardening not only upon his contemporaries, but primarily and especially upon that generation whom God in His infinite wisdom foresaw would reject the Christ, the Savior of the world.

Thus the Holy Spirit wants us to know that this to us startling and incomprehensible unbelief on the part of the Jews was not a surprise to God. He had known it, and taken it into account right along. And the people who in the words of Stephen had proved "stiffnecked and uncircumcised in heart and ears," always resisting the Holy Spirit, (Acts 7:-51) had now reached that fearful climax in their career as a nation when the judgment of hardening took full effect. Hitherto they had wilfully despised, ignored, and rejected God's guidance through promises, warnings, blessings, and judgments. Neither the ministry of the great peophets, nor of John the Baptist, nor that of Jesus Himself could break down their stubborn resistance. They had hardened themselves. But now **God** hardens them, with the result that their attitude changes from that of **will** not, to that of **can** not. The very ability to believe is lost. Seeing they see not, and hearing they hear not. But, lest we should draw false conclusions regarding the general aspect of this harding, the Evangelist makes note of the fact that there were "many" even of the rulers who believed on **Him**, though only after a fashion, because their faith was subject to the fear of men rather than the fear of God. Nevertheless, we know that individuals such as Nicodemus and Joseph of Arimathaea by and by came out squarely for Jesus. And from the people at large a little group of about a hundred and twenty souls found their way to the prayer-meeting in that upper room. With the subsequent pouring out of the Holy Spirit that number rapidly increased, it is true. God is able to rescue brands out of the fire. But looked upon as a people, the Jews have been suffering under the judgment of hardening to this day. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25.

"Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in faling away from the living God. But exhort one another day by day, so long as it is called Today; lest any of you be hardened by the deceitfulness of sin. For we are made partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." Hebr. 3:12-14.

The Grace of God is the priceless treasure freely offered every hearer of the Word. But woe to the person who presumes merely to play with it! When in the silence of your own soul you hear the Savior's voice calling you to faith and repentance, remember what happened to "His own" because they resisted the same call. "My word... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. Which does not mean that it always will be heard to the saving of the soul, but that it always will bring results. Resist it, make light of it, try to comfort yourself with the idea that it has no particular significance to you, or that you at least have lots of time in which to think it over, — do all these things and whatever else you like, and that same Word is accomplishing its purpose in you nevertheless. For if you persist in meeting it with "I-don't-care" indifference contrary to your better knowledge and the voice in your conscience, the Word of Grace will begin to operate in judgment, gradually hardening your heart, thus making it more and more difficult for you to believe, until—though God forbid!—the Holy Spirit may write the same epitaph to your memory as He did to that of the Jews who turned their backs on the Saviour long ago: "They could not believe."

C. S. Lystig.

My Lenten Gift!

Lent will soon be here and we would give a Special Gift to the work of our Church by means of the Penny-a-Meal Plan. It should not interfere with regular giving, but be a special Lenten gift to the Church for His greatest gift in sending Jesus His Son to die for our redemption.

The use of this plan will help you in your giving and help your congregation in raising its fair share for the work of the Kingdom.

The containers should be placed in the homes Ash Wednesday, February 22, and collected at Easter. If weather and roads intefere, the containers should be placed as soon after that date as possible. Where the Easter offering is not given to the missions of the Church, but used for other purposes, the containers should be collected before the close of the first quarter, April 30th. We hope that every congregation will find it possible to use this plan.

Labels, containers and literature can be secured from the Stewardship Department, 408 Fifth Ave. S., Minneapolis, Minn.

The Church has a God-given task to perform. It is of vital importance and needs your whole-hearted support. The Church carries the Gospel to the whole world. It inspires work of Mercy, it makes possible Christian Education. The Church is your best friend. It welcomes everyone, irrespective of position in life. It seeks the fallen, cheers the sorrowing, is friendship, fellowship and love. In this blessed work our Church must march onward. She cannot retrench. "Onward Christian Soldiers"!

—A. J. Bergsaker.

Lutheran Teacher's Association.

This organization has a very fine objective—to help bring the Word of God to little children. It is not so well known in Canada although the organization has representatives also here.

Is parochial school dying out in our District? Let us not forget the great importance of indoctrinating our children. Even though our public school vacation is very short—yet it is possible in most places to have at least two week of instruction. And the children do enjoy it.

Miss. Olive Berstad, of Fairy Glen, Superintendent of our Sunday School here spent a short time in Pastor Dahle's charge at Watrous this summer. This was under the L. T. A. She reports an interesting and blessed time. Even in the busy harvest time, farmers took time to bring their children to parochial school — one farmer the distance of seven miles. This was done each day for 2 weeks. Non Lutheran children asked for the privilege to attend. A little girl expressed the wish that the school might have continued longer, especially, since there was not Sunday school in operation there.

There is a great need in many places. Many communities have no Sunday Schools — others have Sunday school poorly managed. But even where there is Sunday School—still parochial school would bring blessings. And who knows the eternal fruits that even a short session of patochial might bring?

We owe it to the children. The Lutheran Teacher's Association stands ready also to serve in Canada. Pray for this fine organization.

— Pastor A. M. Vinge.

WOMEN'S MISSIONARY FEDERATION
MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Attention Ladies Aids and Circuits!

Olga Guttormson, returned missionary from South Africa, will be spending her summer in Saskatchewan. Her home is in Naicam, Sask. When planning your Circuit Programs keep this in mind and try to get her service. I have also been informed that Rev. Thalbert Ronning has been assured for the circuit meetings. He will also be at the District meeting. We hope also to have Rev. Burgess with us at the District meeting.

A Message to Ladies' Aids

Dear Co-Workers:

"And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed." Deut. 31: 8.

With this Bible passage we wish to greet all of our Ladies' Aids at the beginning of this year. May it be a year rich in service, in sharing the Christmas message with our fellow-men. As we cross the threshold of a new year, we as Christians realize it is no trifling affair, as one might be led to think when "listening in" to the voices of the worldly-minded and noisy fellow travellers. We stand between the past and the future. The immediate present is our to do with as we will, and let us use it to the glory of God. May we bring with us into the New Year only the best of all our past experiences. We cannot erase the effects of our mistakes, but let us ask God to bless our humble services and forgive our shortcomings. Through Him we may receive faith, courage, and determination to carry forward the tasks entrusted to us.

We are concerned about the Mission box department, for this is our task; to share the Gospel message with those who sit in spiritual darkness at home and abroad. *Today* remember *to pray, to give;* there may be no tomorrow.

We are grateful to the many faithful women of our church for the prayers and gifts to missions. We solicit your continued interest.

With kind greetings and thanking you for your co-operation in the past, we would ask you to join us as we pray: for grace to give special thought and care to Thy children on home and foreign mission fields of our church; for a deepened insight into the needs of these fields; for continued willingness to help meet these needs; for grace to uphold with fervent prayer all who serve Thee there.

Sincerely,
Mrs. J. O. Tweten,
Mission Box Secretary.

De Forest, Wis.,
January, 1939.

Bethany Old Peoples' Home.

Christmas gifts received for the Bethany Home. The month of December, 1938, as follow: Mrs. Boraas, Viking, Alta., $2.00. Askar Ladies Aid, Panka, Alta., $10.00. Green Valley Ladies Aid, Broderick, Sask., $5.00. Mrs. Petra Nelson, Bashow, Alta., $5.00. St. Olaf Ladies Aid, Watrous, Sask., $1.00. In memory of Mrs. I. H. Olson, Edmonton, Alta., by her daughters, $100.00. Rev. Sotlee's congregation, Viking, Alta., following gifts received: Mrs. O. B. Nordstrom, Viking, Alta., 1 pr. Pillow Cases. Mrs. Berg, Viking, Alta., 1 pr. Pillow Cases. Mrs. Theo. Elness, Viking, Alta., Towel and Wash cloth. Mrs. Gertrud Likness, Towel and Wash cloth. Sharon Ladies Aid, Irma, Alta., Sauce, 13 qts. Pickels 1 qt., 1 pr. Pillow Cases, 3 Bath Towels, 1 pr. Bedroom Slippers. Zion Congregation, Rev. Lerseth, pastor: Mrs. I. A. Bratrud, home made candy 1 box. Mr. and Mrs. Gunderson, 1 pr. woolen stockings, 1 bath towel, 1 pr. Pillow Cases. Mr. and Mrs. G. Johnson Holden, Alta., 2 Bath Towels. Mr. and Mrs. Huseby, 1 pr. Pillow Cases. L. D. R., Moose Jaw, Sask., 5 pairs Woolen Sleepers. St. Paul, Alta. — Flate Lake Ladies Aid, 6 Bath Towels. Wang's Ladies Aid, Millet, Alta., Mrs. I. B. Jevne, 1 Apron. Mrs. Heggerud, 1 Towel. Mrs. Jenny Jevne, 1 Apron. 1 Towel. Mrs. A. Jevne 1 Shawl. Mr. and Mrs. Lerohl, 1 pr. Pillow Cases. Mrs. H. Daleness, 1 Towel. Mrs. Kjøs — Ladies Sweather, Underwear 3 pieces and a dress. Mrs. J. I. Hustad, Watrous, Sask. 1 Towel. Wang's Ladies Aid; Millet, Alta. Mrs. J. B. Jevne, Mrs. Fostvedt, N. Fremstad, E. Johnson, H. Gullickson and O. Sanden 1 Cotton Blanket. St. Olaf Ladies Aid, Watrous, Sask. Woolen Yarn 2 Skeins. 2 Hankerchiefs. 2 pr. Stockings. 1 bx Hankerchiefs. 1 Wash Cloth. 8 Bath Towels. 2 pr. Pillow Cases. 2 pr. Stockings (new) 1 Blanket (cotton). 1 Dish Towel. 3 Books. (old). New Norway, Alta. Ladies Aid. — Mrs. Stromber, 1 Towel. Mrs. Martin Johnson, 1 Towel. Mrs. J. P. Johnson, 2 Towels. Mrs. Marvin Johnson, 1 Fruit Cake and 1 Apron. Mrs. J. F. Lunberg, 1 Towel. Mrs. Herman Johnson, 1 Apron and Goods for Apron, tread and binding. Girls Society — L. D. R. Bawlf, Alta., 24 Hankerchiefs (hand hemstiched). 1 Luncheon Cloth. Miss Olson, Bawlf, Alta. 1 Box Japanese Oranges. Mrs. S. Westwick, New Norway, Alta. 1 Towel. Glendon Ladies Aid, Glendon, Alta. 1 Quilt. 1 pr. Woolen Stockings. Woolen Yarn. 4 Bath Towels. 1 Wash Cloth. 1 Table Runner. 1 pr. Pillow Cases. Mr. and Mrs. Bergum, Bawlf, Alta., 1 Blanket (Cotton). Mr. and Mrs. Bergquist, Bawlf, Alta., 1 Box Apples. Edberg, Alta., 1 Quilt. Mrs. Kvien, 1 Apron, Dish Towel. Mrs. J. J. Anderson, Millet, Alta. 1 Bath Towel. A. Kelivig, Morren, Alta., 3 Towels. 1 Towel Rack. 1 Picture Frame. 3 yrds. Print Goods. 1 Box Candy (Home made).

On behalf of the Bethany Home, I wish to thank all you dear friends of the Home, who so generously have contributed in both cash and other gifts. May God reachly bless you in your good works.

Sincerely yours in the Master's Service for the old people.

—*Marie Wicks* (Matron).

Atwater, Sask.

The members of Christiania Ladies' Aid Atwater, Sask., paid a visit to the Rev. Aasheim's home on February 2nd to a birthday surprise on Mrs. Aasheim. This happened to be two weeks before her birthday, which made it a complete surprise.

A number of useful gifts, a delicious birthday cake, and numerous other good things were brought by the visitors. A pleasant hour was spent. Devotion was conducted and lunch was served. —M. A.

Facts About Money

1. The Bible says more about money than it does about anything else except salvation through Christ.

2. Every book of the sixty-six books of the Bible teaches something about money.

3. The Lord Jesus taught a great deal about money.

4. The New Testament church had a great deal to say about money.

5. It is Scriptural to talk about money in church.

6. The church that teaches people to give is the church that helps lives.

7. "All you can hold in your cold, dead hands is what you have given away."

8. You do not know what blessing is until you yearn to give liberally to the Lord's work.

9. The parable of the talents applied to money.

10. The story Jesus told about the rich man's barns is about money.

11. "Whatsoever a man soweth, that shall he also reap," was said first about money given to the Lord's work.

12. The rich young ruler turned back because he loved money better than Christ.

13. Zacchaeus was victorious because he made his repentance extend into his pocket-book.

14. The second Corinthian letter is written especially to urge the Corinthians to make a large offering for a cause in which Paul was interested.

15. The Philippian letter was written especially to thank the Philippian Christians for an offering they had made.

16. When the church needs money, no man has a right to a luxury of any kind until he has remembered the need of the church. —*The Expositor.*

LET IT be borne in mind that not ministers only, but also the people have need of the passion for soul-winning. Vital godliness is always associated with a passion for the diffusion of salvation everywhere. With God on the side of the church, and all the promises, it would seem that she ought to be more enterprising than men of the world. Let us ask: Do we find in the church that same bold and high resolve?—*W. G. Burns.*

YOUNG PEOPLE'S LUTHER LEAGUE
Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Meditation.

"For the Word of God is living, and active, and sharper than any two-edged sword." Hebrews 4: 12.

It is exceedingly hard for many of the children of God to read the Bible every day. They do not cease reading, but their reading becomes such a dull and heavy task that they are afraid it is of no avail. They do not seem to derive any benefit from it.

My friend, do not permit yourself to become thus confused, provided you in simple faith and prayer make use of your Bible each day.

It may be that you misunderstand Bible reading somewhat. It is easy for you to think that it is you who are to strive in one way or another to draw spiritual nourishment from that which you read.

No, it is the Holy Spirit who is to make the Word you read food for your soul. Remember that He must perform a *miracle* every time you read the Bible if it is to become bread unto your soul. And He is glad to perform this miracle. When you pick up your Bible, therefore, fold your hands in a childlike way and ask Him to perform the miracle whether you read much or little.

And when you have done this, read with confidence and assurance that what you need enters into your soul as spiritual food.

Do not sit there with nervous questionings as to whether it becomes food, and food enough unto your soul. The people who think too much about the food to eat and their digestion weaken their digestive powers and develop nervous stomach.

No, gather your thoughts about the Word as you read. And thank God for the eternal truths which have cursed through your soul. The Spirit will see to it that the Word does its work within you, even though you do not always know *what* it works.

(From, Gods Word for Today, by Hallesby.)

Comments.

The time has now come to make definite plans for Circuit conventions and Bible Camps. Summertime is a busy season and is usually crowded with special meetings. For that reason it is important that dates are set early for the various conventions and camps. Then, too, it takes time to plan a successful convention. Time for planning and time for praying.

Did you notice the article in a recent number of Hyrden regarding the Pocket Testament Movement? The District Secretary Erik Haave is anxious to have the work go forward. What is your local doing?

Some Luther Leagues have already sent in a contribution to the International Project for 1939. One league voted a contribution at a meeting held the seventh of January. It is a fine thing to see that a contribution is sent in early.

Again we must appeal for material. Why not make use of our page? So very few avail themselves of the opportunity of sending in good articles and reports to this page. As we make up the material for this issue there is no material at hand from any of the locals.

Better Leagues First Quarter 1939.

Have you seen it? Have you read it? It is an exceptionally fine copy. Just to look at the covers gives inspiration. On the front page a picture of Luther Leaguers at St. John's Church, Northfield, Minnesota, and on the back page California Leaguers. But more important the material between the covers.

Where can you find helps like these? Topic helps, devotional helps, social meeting helps, Book reviews, Poster helps, Bible Study Programs, and Oratorical contest helps.

"Oh, its so hard to get anyone to take a topic. We've tried so many times and it seems that it gets to be the same ones each time. So few of us know how to go about working up a topic." That is the attitude in some leagues. Although there have been good topic papers presented it entails too much effort to keep up the topic system. Then the league meeting reverts to the ordinary program.

Here, too, the First Quarter Better Leagues for 1939 comes to the aid of Leaguers. Did you notice the article, "How to work up a topic?" Just what leaguers need. No excuse after having read that article.

Look at the covers of Better Leagues — then look between the covers and be inspired and helped. Better Leagues, Better Programs. Practical Christ-centered topics ready for use. Just a little application, study and there the topic is ready.

—V.

Spoken Words

Guard well thy lips; none, none can know.
(Prov. 13: 3.)
What evils from the tongue may flow
(James 3: 5—6;)
What guilt, what grief may be incurred
(Judg. 11: 35)
By one uncautious word. (Mark 6: 22, 25, 26.)
Be "Slow to speak," look well within
(Prov. 4: 5)
To check what there may lead to sin
(James 1: 25)
And pray unceasingly for aid (Col. 4: 2)
Lest unawares thou be betrayed (Luke 21: 34)
"Condemn not, judge not" — not to man
(1. Cor. 4: 3)
Is given his brother's faults to scan (Matt. 7: 3)
The task is God's and His alone (Matt. 7: 5)
To search out and subdue His own (1. Cor. 9: 27)
Indulge no murmurings: oh, restrain
(Phil. 2: 14, 15)
Those lips so ready to complain (Job 27: 4)
And if they can be numbered, count (Ps. 103: 2, 3.)
Of one day's mercies the amount (Lam. 3: 23)
Shun vain discussion, trifling themes (Titus 3: 9)
Dwell not on earthly hopes and schemes
(Deut. 6: 4—7)
Let words of wisdom, meekness, love
(James 3: 13)
Thy heart's true renovation prove (Luke 6: 45)
Set God before thee; every word. (Gen. 17: 1)
Thy lips pronounce by Him is heard (Ps. 139: 4)
Oh, couldst thou realize this thought (Luke 12: 2)
What care, what caution would be taught
(Luke 12: 3).

—*Anonymous.*

Consecration.

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in:
Ah, then alone with Jesus, in the silense of the morn,
In heavenly, sweet communion let your duty-day be born;
In the quietude that blesses with a prelude of repose
Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful, promised land;
It will linger still before you when you seek the busy mart,
And, like flowers of hope, will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
When a rare effulgent glory that will brighten all the way.
When comes a sore temptation, and your feet are near a snare
You may count them like a chaplet, and make each one a prayer.

A moment in the morning,—a moment, if no more—
It is better than an hour when the trying day is o'er,
'Tis the gentle dew from Heaven, the manna for the day;
If you fail to gather early, alas! it melts away.
So in the blush of morning take the offered hand of love,
And walk in Heaven's pathway and the peacefulness thereof.

(From Morning Glory.)

Have you ever noticed how much of the prayer in the Bible is for others?

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If we love God, will we bring Him any thing but the best?